MINUTES

OF THE

SIXTIETH ANNIVERSARY

OF THE

Mississippi Baptist Association

HELD WITH

UNION CHURCH, FRANKLIN COUNTY, MISS.,

OCTOBER 13TH, 14TH AND 15TH, 1866.

LIBERTY, MISS.:
SOUTHERN HERALD OFFICE PRINT.

1866.

MINUTES

OF THE

Mississippi Baptist Association.

FRANKLIN COUNTY, MISS., October 13th, 1866.

The Mississippi Baptist Association met this day with Union Church, Franklin county, Mississippi.

The Introductory Sermon preached by Elder Z. Reeves, from John III:30: "He must increase, but I must decrease."

Elder J. R. Graves, the former Moderator, being absent, on motion of Elder M. S. Shirk Elder Z. Reeves was chosen Moderator *pro tem.*

After a recess of an hour the delegates composing the Association assembled in the house and were called to order by Elder Z. Reeves. Prayer by Bro. S. W. Dale.

ITEM 1. Elders M. S. Shirk and C. H. Otken were appointed as Reading Clerks.

ITEM 2. Bros. D. B. Cain, Stephen Jackson and James A. Jenkins were appointed as a Committee on Finance.

ITEM 3. On motion, Mt. Zion Church, Copiah county, be received back into this Association.

ITEM 4. Letters from the different Churches composing the Association were called for, read, the names of their delegates enrolled and their statistics minuted. After which the Association organized by electing Elder Z. Reeves Moderator, and A. J. Everett Clerk. Bros. R. E. Bates and J. M. Cloy acting as tellers.

ITEM 5. On motion, ministering brethren of our faith and order, and not members of the Association, were invited to seats and a participation in the deliberations of the Association.

ITEM 6. Letters of Correspondence from sister Associations were called for and read, as follows:

Strong River Association presented her letter of correspondence, by the hands of her Messenger, Bro. J. W. Pierce, which was read and received, and the right hand of fellowship extended to him. Union Association presented a letter of correspondence by the hands of her

Messengers, Elders S. Buffkin and J. M. Griffing, which was read, received and the right hand of fellowship extended to them.

ITEM 7. Bros. R. E. Bates, J. F. Long and Stephen Jackson appointed as a Committee on Preaching.

ITEM 8. Bro. S. W. Dale was received as a Messenger with a package of minutes from Pearl River Association, and the right hand of fellowship extended to him.

ITEM 9. On motion, Bros. James Cassle, Jesse Smith, D. B. Cain, T. J. Scott, B. F. Zumbro and J. E. Ford were excused from further attendance on this Association.

ITEM 10. The following appointments were made by the Moderator:

To Pearl River Association—Elder Z. Reeves and Bro. James A. Jenkins as Messengers; Bro. Jenkins to write the letter of correspondence.

Union Association—Elder T. J. Hutson and J. J. Davis as Messengers; Elder Hutson to write.

To Mississippi River Association—Elders M. S. Shirk and C. H. Otken Messengers; Elder M. S. Shirk to write.

To Eastern Louisiana Association—Elder E. Young and Bro. D. B. Cain as Messengers; Bro. Cain to write.

To Strong River Association—Elder T. J. Hutson and Bro. Jesse Smith as Messengers; Elder C. H. Otken to write the letter.

On motion, this Association discontinued correspondence with Ebenezer Association.

ITEM 11. Elders M. S. Shirk, T. J. Hutson and C. H. Otken appointed as a Committee on Abstracts.

ITEM 12. Elder E. Young and Bros. James A. Jenkins and Samuel Oneal appointed as a Committee of Revision and Arrangement. On motion, the Moderator and Clerk were added to the Committee.

On motion, a Committee of Four be appointed to draft an answer to the following query from Mt. Vernon Church:

Query.—What course should a Church take with a member who declares non-fellowship with those members who belong to the Masonic fraternity? And after being labored with, refuses to be reconciled?

Elders M. S. Shirk and C. H. Otken, and Bros. James A. Jenkins and Stephen Jackson were appointed on said Committee.

On motion, the following query from Union Church, Franklin county, was taken up and handed over to the committee on the query from Mt. Vernon Church:

Query.—Have members of this organization a right to preach without license?

On motion, Elder S. Buffkin was added to the Committee.

ITEM 13. Committee on Preaching reports as follows: Elder Z. Reeves at 11 o'clock; Elder M. S. Shirk at 2 o'clock, and Elder Otken to close on the Sabbath. On Monday, Elders T. J. Hutson, J. M. Griffing and S. Buffkin to preach in the order of their names.

ITEM 14. On motion, Bros. R. E. Bates, D. B. Cain and S. G. Kennedy were appointed as a Committee on Obituaries.

ITEM 15. On motion, the Association adjourned until Monday morning, 9 o'clock.

Prayer by Elder Otken.

Z. REEVES, Moderator.

A. J. EVERETT, Clerk.

—o—

SABBATH EXERCISES.

According to appointment, Elders Z. Reeves, M. S. Shirk and C. H. Otken preached to a large concourse of people in the order of their appointment.

—o—

MONDAY, October 15, 9 o'clock, A. M.

The Association met persuant to adjournment. Opened with singing and prayer. Prayer by Elder Z. Reeves.

ITEM 16. The Committee on Revision and Arrangement beg leave to submit the following report, which was, on motion, received, adopted and Committee discharged.

REPORT ON ORDER OF BUSINESS.

1. Call the roll of delegates.
2. Read rules of decorum and powers of Association.
3. Call for queries.
4. Call for petitionary letters.
5. Call for reports.
6. Committee on obituaries.
7. Corresponding letters.
8. Motions and resolutions.
9. Appointments.
10. Adjournment.

Respectfully submitted,

JAMES A. JENKINS, Chairman.

ITEM 1. On motion, the first item of the order of business was taken up, the roll called and the rules of decorum and powers of the Association were read by the Clerk.

ITEM 2. On motion, Bro. J. Walker was excused from further attendance on this Association.

ITEM 3. Report of Committee on Finance read, received and Committee discharged. (See Appendix A.)

ITEM 4. Report of Bro. James A. Jenkins, Treasurer of this Association, read, received and adopted. (See Appendix B.)

ITEM 5. Report of Committee on Abstracts read, received and adopted. (See Appendix C.)

ITEM 6. Your Committee, appointed to report upon a query from Mt. Vernon Church, beg leave to submit the following report: That the simple fact of a member or members being connected with the Masonic fraternity, when nothing is alleged against their moral or

religious character, affords no grounds for Church censure, and a brother persistently refusing fellowship on such ground, should come under the discipline of the Church.

M. S. SHIRK, Chairman.

ITEM 7. Your Committee on the query from Union Church, would report, that under ordinary circumstances, no man without license from the Church has a right to preach. (Appendix D.)

M. S. SHIRK, Chairman.

ITEM 8. Report of Committee on Obituaries read, received and adopted.

ITEM 9. Corresponding letters called for and read; as follows: To Strong River, Pearl River, Union, Eastern Louisiana and Mississippi River Association, which were read and adopted.

ITEM 10. On motion, *Resolved*, That the "Christian Watchman," published at Jackson, Miss., edited by Elder J. B. Hamberlin, is worthy of the patronage of Baptists, and we would commend it to the liberal support of our brethren in this Association.

ITEM 11. On motion, *Resolved*, That it be recommended to the Churches of this Association to meet at their respective places of worship on Saturday before the fifth Sabbath in December, and spend the day in humiliation and prayer to God, in view of the low state of our Zion.

ITEM 12. On motion, *Resolved*, That we recommend to the Churches comprising this Association to establish Sabbath Schools at an early day wherever practicable.

ITEM 13. On motion, *Resolved*, That the Sabbath School papers known as "Kind Words," published at Greenville, S. C., and "Child's Delight," published at Macon, Ga., are worthy of our encouragement.

ITEM 14. On motion, *Resolved*, That the thanks of this Association are tendered the brethren and citizens of Union Church for their hospitality to the delegates of our body during this session.

ITEM 15. On motion, *Resolved*, That the thanks of this Association be tendered the Moderator and Clerk for the efficient manner in which they have discharged their duties.

ITEM 16. On motion, *Resolved*, That the Clerk have 900 copies of minutes printed and distributed, and that he receive twenty-five dollars for superintending the same.

ITEM 17. On motion, *Resolved*, That the Clerk be instructed to have the "Powers of the Association" printed in the minutes of this Association.

ITEM 18. On motion, the report of the Committee on the query, "Are infants born into the world with sinful natures?" presented at the last meeting of this body, was called for, read, received and unanimously adopted, and ordered to be printed in the minutes of this Association. (See Appendix E.)

ITEM 19. The Association then went into an election for a Minister to preach the Introductory Sermon at the next meeting of this body, which resulted in the election of Elder M. S. Shirk, and Elder T. J. Hutson as his alternate.

ITEM 20. The Association then went into an election as to the place of holding the next meeting of this body, which resulted in favor of Zion Hill Church, 11 miles north of Liberty, Amite county.

There being no further business, the Association adjourned to meet with the Zion Hill Church, on Saturday before the second Lord's Day in October, 1867.

Prayer by Elder M. S. Shirk.

Z. REEVES, Moderator.

A. J. EVERETT, Clerk.

APPENDICES.

APPENDIX A.

The Committee on Finance beg leave to submit the following report of money received for associational purposes, and paid over to the Treasurer of said fund, Bro. James A. Jenkins:

New Providence, $10; Ebenezer, $16; East Fork, $8	$ 34 00
Zion Hill, $12; Galilee, $10; Hopewell, $8; Mars Hill, $5	35 00
Friendship (Pike), $5; Ramah, $5; Mt. Pleasant (Pike), $6	16 00
Liberty, $10; Mt. Zion (Franklin), $12; Friendship $5	27 00
Spring Hill, $3; Mt. Zion (Copiah), $10; Bogue Chitto, $8	21 00
Sarepta, $5; Macedonia, $5; Shady Grove, $5; Union, $15	30 00
Damascus, $5; Summit, $5; Mt. Vernon, $7; New Hope, $2	19 00
	$182 00

Respectfully submitted,

D. B. CAIN, Chairman.

APPENDIX B.

James A. Jenkins, Treasurer, in account with the Mississippi Baptist Association, would submit the following as his report:

Your Treasurer charges himself as follows:

To balance on hand as per last report	$ 68 70
Amount contributed by the Churches	182 00
	$250 70

Your Treasurer prays an allowance for the following sums:

Paid for printing these Minutes	$112 50
For superintending the same	25 00
Balance in hands of Treasurer	$113 20

Respectfully submitted,

JAMES A. JENKINS, Treasurer.

APPENDIX C.

Your Committee on Abstracts would submit the following report:

ABSTRACT OF LETTERS.

New Providence.—This Church reports no additions by baptism, but harmony among its members. Congregations large and attentive. M. S. Shirk is Pastor.

Ebenezer Church—Has Elder E. H. Hamlin as Pastor, whose labors have been blessed. Several members have recently been added by baptism.

East Fork Church—Reports uninterrupted fellowship. Elder Z. Reeves is Pastor, and has baptized two during the year.

Zion Hill—Reports no additions, but several exclusions. Elder Z. Reeves is Pastor.

Galilee—Has good congregations; reports one baptism. She has a Sabbath School, but in a declining state. Elder M. S. Shirk is Pastor.

Hopewell—Has seriously felt the demoralizing effects of the war, yet hopes for better times. Elder S. Buffkin, her Pastor, has baptized one this year.

Mars Hill—Has abundant reason to thank God for His mercies and the visitations of his love. Elder Z. Reeves Pastor.

Friendship—Has nothing of interest to communicate. Her membership has been diminished by deaths, removals and exclusions. She desires to be remembered in our prayers. Elder Z. Reeves Pastor,

Ramah—Has enjoyed a precious revival during the past year. Seven have been added by baptism to her membership. Elder T. J. Hutson is Pastor.

Liberty—Has nothing of a marked interest to communicate. Reports twelve baptisms. Elder C. H. Otken is Pastor.

Mt. Zion, Franklin County—Reports seven additions by baptism. In the exercise of discipline it has been her painful duty to exclude some seventeen from her fellowship. Elder Z. Reeves is Pastor.

Friendship Church, Franklin County—Is without a Pastor. Elder Wm. East preached to her occasionally, and has baptized two during the year.

Spring Hill Church—Has had no preaching since May last, and asks to be remembered in prayers.

Mt. Zion Church, Copiah County—Has enjoyed several refreshing seasons, with some additions to the Church; but mourn the death of five of her members. Elder T. J. Hutson, her Pastor, has baptised twelve.

Bogue Chitto Church—Is in a prosperous condition. Fourteen have been added by baptism during the year. Elder B. A. Crawford is Pastor.

Sarepta Church—Has been called in the exercise of discipline to exclude several of her members. She has peace and harmony. Elder Charles M. Gordon is Pastor.

Macedonia Church.—Elder Wm. East is her Pastor. The Church is in a low state.

Shady Grove.—An interesting state of religious feeling exists in this Church. Eight have been added by baptism and others await the ordinance. Elder W. H. Bailey is Pastor.

Union Church—Enjoys the pastoral care of Elder S. Buffkin, who has baptized thirteen into her fellowship during the past year. She has been called to record the death of several of her members, prominent among whom was one of the Deacons, Bro. Wright Seale, well known and highly esteemed in this Association.

Damascus Church.—Elder Wm. East preaches to this Church irregularly. No special interest is manifested.

Summit Church—Reports great religious apathy. Elders J. R. Graves and M. S. Shirk have been preaching to them during the past year.

Mt. Vernon Church—Enjoys peace among her members, and a good degree of religious feeling. Fifteen have been added to the Church by baptism during the year. Elder Wm. H. Bailey is Pastor.

New Hope Church—Reports no additions. Her prayer is, "Lord revive thy work." Elder E. Young is Pastor.

Mt. Pleasant Church—Is supplied monthly by Elder E. Young, and reports no special interest.

Respectfully submitted,

M. S. SHIRK, Chairman.

APPENDIX D.

OBITUARIES.

Your Committee on Obituaries beg leave to report:

That we find that since our last associational meeting that many of our beloved brethren and sisters have departed this life, and have gone to try the realities of eternity, and among these some of the most useful and pious members of our organization. Feeling sensible of the loss the Church has sustained in their death, it is with sincere sorrow that we condole with the friends of our deceased brothers and sisters, and would offer as a comforting and consoling reflection the cheering thought that they are now enjoying the blessings of the Heavenly Kingdom. Among whom there are none that we regret more than that of Bro. WRIGHT SEALE. Bro. Seale was born in Jones county, Ga., 1796, and became early in life a member of the Baptist Church, and remained for thirty-five or forty years one of its most useful and energetic members, displaying at all times a commendable zeal and ardor in the discharge of his duties, as an humble follower of Christ, setting an example of humility and piety. His life as a christian furnishes a worthy example for the Church. A kind and indulgent father, an affectionate husband, a gentle and sympathizing friend, a patriotic and enterprising citizen. The loss the Church has sustained will be felt equally by his family and fellow citizens. Bro. Wright Seale departed this life on the 5th day of December, 1863, at that time a member of Union Church.

It is with the deepest sorrow and regret that we record the death of Sister MARY MARSALIS, who died in the 83rd year of her life, after thirty-six years communion with the Baptist Church, and the life of an exemplary christian.

And we feel no less the pangs of sorrow in recording the death of Bro. JOHNSON SANDEFOR, who departed this life July 3rd, 1866. He was a consistent member of Mt. Zion Church for near fifty years, and served twenty years clerk of that Church. We mourn his death, yet not as those who have no hope.

Also, Bro. JESSE WINSTON departed this life in September, 1866. He lived a member of Mt. Zion Church for twenty years, and the most of that time served as Deacon of said Church. We mourn his death, yet not as those who have no hope.

Respectfully submitted,

R. E. BATES, Chairman.

APPENDIX E.

Your Committee on the query—"Are infants born into the world with sinful natures?"—would report:

That from the plain and simple teaching of the Scriptures they are compelled to regard Adam as the federative head or representative of his race. While, therefore, he maintained his innocency, his posterity stood in him; and when he fell, they fell in him.

His moral character being then changed—depraved—it followed as a natural and necessary consequence that his posterity would partake not of his original, but of his changed and fallen character. In Genesis 1:26 God said, Let us make man in *our* image, after *our* likeness.

The terms *image* and *likeness* cannot be predicated of man literally, that is, of his bodily conformation, but in a higher and nobler sense, of his spiritual or moral being. God's image on man consisted in a capacity to imbibe true knowledge, uncorrupted by mental bias; a will disposed to obedience, and a judgment and affections regulated by reason and truth.

As the spiritual life of Adam consisted in a union to his Maker, so an alienation from him was the death of his soul. By sinning, he not only lost the divine signature impressed on his nature, but plunged himself into ignorance, impotence, impurity, vanity, iniquity and corruption.

In Genesis 5:3 it is said, "Adam lived one hundred and thirty years, and begat a son in his *own*"—now depraved—"likeness, after *his*"—vitiated—"image," &c. Originally he was in God's image and likeness; this he has lost, and he now had a likeness and an image of his *own*. It was carnal, worldly, sensual, sinful; and in this image and likeness he begat his son; for, asks Job 14:4, in reference to this very point—"Who can bring a clean thing out of an unclean?" And he replies, "Not one."

Not only is it true therefore of Seth, but of all Adam's postery, without exception, they bear his fallen likeness and image, for Adam is not only to be regarded as the progenitor of mankind, but as the germ and root from which the whole race spring. His death immediately after his creation would have annihilated mankind; so then "whatever injury he suffered damaged the whole race that springs from him, as a mutilated germ makes the whole tree grow scant and crooked."

The question how in Adam those who were not yet in existence could sin with him, is difficult only from supposing his act to be an isolation, an individual act. Adam, on the contrary, acted not as an individual, not as *a* man, among many others, but as *man*. Man considered generically, as the embodiment of his race. Regarded in this simple light, in Adam every one of his descendants must have sinned with him, "just as in the act of one man all his members and every drop of blood co-operates; and as in an army not the general alone conquers or is defeated, but every warrior of the host conquers or is conquered with him.". It follows, therefore, that even before we behold the light

of life, we are in the sight of God defiled and polluted. David clearly asserts this when he says Ps. 51:5, I was shapen in iniquity; and in sin did my mother conceive me. The Jewish doctrine was that Adam's sin was the efficient cause of the sinfulness of his race. That all fell in him and through him. Nor is it surprising that his defection should have ruined his posterity, since it perverted the whole order of nature in Heaven and earth. Not only has the fall effected man, but, says the Apostle, "The whole creation"—animate and inanimate—"groaneth and travaileth in pain together until now." C. Rom. 8:22. Adam's guilt being therefore the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring. This is that hereditary corruption which we denominate *original sin*, or the depravation of a nature originally pure. That the Apostle Paul so understood it, is manifest from Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," *et seq*. The Apostle's proposition is, that all men are regarded and treated as sinners on account of Adam. His argument is, that the infliction of a penalty implies the transgression of a law; since sin is not imputed where there is no law. All mankind are subject to penal evils, to death; therefore all men are to be regarded as transgressors of a law. He contends that this law or covenant which inflicts death on all men, is not the law of Moses, because multitudes died before that was given. C. verse 14. Nor is it the law of nature written upon the heart, since multitudes die who have never violated even that law. It follows then that men are subject to death on account of Adam. The death of the body is the effect of the spiritual death as the cause, and without which it had been impossible.

Death hath passed upon all men. The original is most expressive—death hath passed through unto all men; *for that all have sinned.* This assigns a reason why death has extended to all. It is the penalty of sin. Infants die. When did infants sin? No condemnation could reach those who were perfectly clear from all charge of iniquity. Consequently, if infants are morally pure, the infliction of death would be unjust. It must be then that infants inherit depravity through Adam; on any other supposition, infants dying are lost; or if saved it is not by virtue of the death of Christ.

We do not here contend that either infants or adults are partakers of his personal guilt, but of his fallen nature, and that we were under the curse before birth; otherwise there would be no truth in the Apostle's assertion, *that all are by nature children of wrath.* C. Eph. 2:1–9. The Apostle here defends our whole proposition. His Greek word (*Phusis*) is entirely equivalent to the Latin *natura*, and signifies that which is original, innate or inborn, in opposition to that which is acquired by practice.

The word *nature* here used in our version signifies therefore the sinful nature born in men without exception, from the original sin of the progenitor of the race. And from verse 5 it is most clear that the being *by nature children of wrath*, rests on the transmission of sin by bodily propagation, which has continued from Adam. What,

therefore, men are by nature, they are by sinful birth. This inborn sinfulness of each individual manifests itself so soon as man begins to act voluntarily.

The cause of the contagion is not in the substance of the body or the soul, but because it was ordained of God that the gifts which he conferred on Adam should by him be preserved or lost for himself and all his posterity. Pelagians—those who assume the natural purity of infants—contend that the sin of Adam was propagated only by imitation. If then man became a sinner by imitation he may again become a saint by imitation, and this excludes the necessity of Christ's atonement. The argument therefore refutes itself.

But, finally, the doctrine of original sin in no way excuses actual transgression. It does not compel a man to be dishonest, profane, intemperate or licentious; on the contrary it only teaches that man is personally incapable of divesting himself of his natural depravity, and that a Savior is therefore entirely essential, for infants as well as adults.

All of which is respectfully submitted,

M. S. Shirk, Chairman.

POWERS OF THE ASSOCIATION.

1st. It shall be the business of this Association to provide for the general union of the Churches.

2nd. To keep up a friendly correspondence, when convenient, with those Associations of the same faith and order.

3rd. This Association shall have no power to lord it over God's heritage, nor infringe upon any of the internal rights of the Churches.

4th. It shall be the duty of this Association to give to the Church the best advice in its power in difficult matters; to inquire into any difficulties which may exist between sister Churches, and remove them if possible.

5th. To admit any of the brethren in the ministry as assistants, but not to give them the privilege of voting.

6th. This Association shall have power to withdraw from any Church in the union which may be unsound in principle or immoral in practice, until reclaimed.

7th. To appoint any person or persons by and with their consent to transact any business which the Association may deem necessary.

8th. The Association shall have power to adjourn to any time or place they may think most proper.

9th. The Association shall be opened and closed with prayer.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	COUNTY.	POST OFFICE	Baptized	Rec. by Letter	Excluded	Restored	Dead	Dismissed	Whites	Blacks	Total	Ministers	Copies of Minutes	Contributions.	Time of Meeting.
NewProvidence,	J. A. Jenkins	Amite	Liberty	0	2	0	0	0	5	78	33	111	0	35	$ 10 00	4th
Ebenezer	J. S. McCoy, W. H. Gunby	"	"	2	0	3	0	4	8	66	68	134	0	50	16 00	3rd
East Fork	Z. Reeves, A. J. Everett	"	"	2	12	2	0	4	7	124	35	159	1	50	8 00	2nd
Galilee	G. G. Longmire, S. Jackson	"	Zion Hill	0	2	8	0	2	5	117	48	165	0	40	12 00	1st
Hopewell	J. E. Ford, T J. Scott	Franklin	Centreville,	1	1	5	0	2	3	73	37	110	0	40	10 00	1st
Mars Hill	James A. Jenkins	Amite	Meadville	1	0	3	0	0	0	44	23	67	0	25	8 00	1st
Friendship	Z. Reeves, Jr., J. Moak	Pike	Smithdale	1	7	4	0	1	3	93	9	102	0	40	5 09	3rd
Ramah	E. Nettles, Wm. Smith	Franklin	Summit	0	0	1	2	2	9	36	4	40	0	30	5 00	
Mt. Pleasant	E. Young, J. Sasser	Pike	Smithdate	7	3	3	0	0	3	23	3	26	0	15	5 00	5th
Liberty	M. S. Shirk, C. H. Otken, S. Covington	Amite	B'g'e Chitto	1	5	6	1	0	0	68	14	82	1	30	6 00	4th
Mt Zion	R. E. Bates, D. B. Cain, J. M. Cloy, J. P. Jones	Franklin	Liberty	12	1	2	1	1	15	126	51	177	3	50	10 00	1st & 3rd
Friendship	R E. Smith, L. D. Posey	"	Meadville	7	1	17	2	1	3	161	41	202	0	50	12 00	4th
Spring Hill	F. Thomas, J. D. Worldly	"	Brookh'ven	2	0	4	1	2	3	55		55	0	25	5 00	
Bogue Chitto	J. Walker	Pike	Knoxville	0	0	0	1	0	1	34	13	47	0	20	3 00	
Sarepta	Thomas Carter	Franklin	Holmesvi'le	12	1	0	1	3	3	109	21	130	0	60	8 00	1st
Macedonia	J. M. Smith, J. M. Cagle	Copiah	Meadville	4	0	4	0	2	10	37	6	43	0	20	5 00	4th
Shady Grove	H. Moak	Pike	Brookh'ven	0	1	1	0	0	1	57	7	64	1	25	5 00	1st
Union	S. G. Kennedy, J. F. Long	Franklin	Summit	8	0	0	3	0	8	62	5	67	0	30	5 00	3rd
Damascus	R. Byrd, T. Chapman	"	Hamburg	13	3	1	4	3	0	71	46	117	0	50	15 00	4th
Summit	E. G. Wicker	Pike	Brookhav'n	1	0	8	1	1	9	46	1	47	1	15	5 00	1st
Mt. Vernon	Wm. Burt	Lawrence	Summit	0	4	3	0	0	3			92	1	40	5 00	1st & 3rd
Mt. Zion	T. J. Hutson, J. J. Davis	Copiah	B'g'e Chitto	15	5	2	0	0	1	52	1	53	0	30	7 00	1st
New Hope	B. F. Zumbro		Brookhav'n	12	1	0	0	0	1	116	18	134	1	40	10 00	4th
			Meadville	0	0	0	0	0	0	14	0	14	0	5	2 00	2nd

Holmesville, Shiloh, Percy's Creek, St. Helena, Woodville, Fort Adams, Cold Springs and Pioneer Churches, not represented.

New Hope.....	B. F. Zumbro.....	Copiah....	Brookhav'n	12	1	0	0	0	1	116	18	134	1	40	10 00	4th
			Meadville..	0	0	0	0	0	0	14	0	14	0	5	2 00	2nd

Holmesville, Shiloh, Percy's Creek, St. Helena, Woodville, Fort Adams, Cold Springs and Pioneer Churches, not represented.

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OF THE

Mississippi Baptist Association,

HELD WITH

ZION HILL CHURCH, AMITE COUNTY, MISSISSIPPI,

October 12th, 13th and 14th, 1867.

OFFICERS:

ELDER E. REEVES, Moderator.
A. J. EVERETT, Clerk.

MEMPHIS:
SOUTHWESTERN PUBLISHING HOUSE.

1868.

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BY THE

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